PAPERS
OF
SHAKERS
271
OHIO
Union Village

The Word of Holy and Eternal Wisdom

Directed to the beloved Ministry at Wisdoms Valley, to be dealt with according as their Wisdom may direct. Written by inspiration, commencing, May 3rd 1844.

Chapter 1st.

A general Address showing the great responsibility resting upon those who are called to be leaders & Shepherds of Gods chosen people, Every where, far and near.

1. Draw near unto me, all Ye lovely shepherds of my flock, and listen to the words of Your Holy and Eternal Mother, for lo! I have words of truth to speak unto You, and not only You, but in a more special manner, to those who shall come after You; for lo! the time draweth near, when the Lord will call to judgment the inhabitants of the Earth, and give them the offers of his never ending mercy, even at the mercy seat where he has placed his name in Earthen Vessels.

2. You read and understand and believe that God is a God of mercy and strict justice, and will deal accordingly with every soul, but do you believe and always consider that God dispenses his mercy and justice, in relation to the final judgment, in and thro' the line of his order. And when souls fail to come to the mercy and justice of God, in the line of his appointment, the design of the Almighty, respecting such souls, as to themselves is thrown into confusion, and his plans for the final reckoning of souls is not answer'd.

3. Wherefore I Eternal Wisdom the Mother of souls, do say I have view'd these things, and ponder'd them in my heart, and altho' I have spoken and caus'd to be reveal'd, a little here and a little there, upon this all important point, Yet, I have not wholly answer'd my feelings in relation to these things. For I foresee the danger of souls being call'd to judgment, to take their probation and meet the mercy of God in this life, failing in the hands of the workmen, for the lack of a right understanding, and a deep impression of the worth of souls, and the utter impossibility of restoring my sin'd souls, who fail of salvation thereby to their former rectitude.

4. O, eyes the voice of Wisdom, how my soul weeps at the thought of any of the human family who have souls exceeding precious in my sight, being call'd to the judgment to meet the mercy & strict justice of God, falling to ruin for lack of the same.

5. So I warn all in my most holy name, Yea, with a solemn & weighty warning, to beware how they obstruct the merciful designs of Your Heavenly Father, in this manner by failing to render every soul mercy and strict justice; for be it known to one and all, God dealeth with no soul one side of the order of his appointment.

6. And this doctrine will soon be proclaim'd to the ends of the Earth, and they who rely upon the mercy and strict justice of God, and receive faith in the order of his appointment when he hath plac'd his name, in his witnesses, to be sought unto by the children of men; I say will not such having a correct understanding of these things, look for mercy and strict justice, in those who stand in Gods stead to deal with souls? Truly they will, and if they find it not, will they not begin to falter, and say in their hearts, "Truly God is not in all this, for God is merciful and just, and where his Spirit rules and reigns the same is made manifest.

7. Truly saith the Voice of wisdom, this will be the language of the heart, if they utter it not. Then dear Children, how ought ye as Ye leaders of Gods call'd and chosen people, to shun and avoid all appearances of that which may cause souls to judge in their hearts, of Your integrity to Your most holy calling which is to stand in Gods stead to meet the fallen race in his spirit, which is mercy and strict justice, to all who come unto him desiring the salvation of their souls.

8. For his call is even now "Come unto me all ye weary & heavy laden, and I will give you rest," having reference to his order, and to those who stand, in his stead, with whom he hath entrusted the keeping of his oracles unto men.

9. So all these things rightly considered, what manner of persons ought ye to be? Are ye not called to be examples of exceeding righteousness before all men? Truly, cryeth the voice of Wisdom, and unless your righteousness exceed the righteousness of those whom ye are called to lead, how can you in any wise answer the end of your calling.

10. How oft and repeatedly are Zions Children counselled & instructed to follow the example of their visible head, and in so doing, they should meet the approbation of their God, and walk safely. This is even so. Then how ought this matter to be laid to heart, by all those who are called to be leaders in Zion, lest they lead astray, and they alone become accountable.

11. I speak not these things to bring accusations against any one; nay in no wise, but to stir up your pure minds by way of remembrance of your most holy calling, and of the all importance of your leading souls in the right channel. For the time draweth near when Zion must stand next before her God, and walk in uprightness before him, and the spirit of a little Child must lead her inhabitants.

12. And how much Ye may, if Ye will, learn by this, that Gods people can never be led in a right Channel, save by the spirit of the innocency and simplicity of a little Child, void of all manner of Pride and self exaltedness, in every shape and form. Gods people are call'd to become exceeding simple & Child-like, abas'd of themselves, in their own Eyes, 'ere they can become exalted of God, and set on high: For he that humbleth himself shall be exalted, but he that exalteth himself shall be abas'd.

13. Ye who desire to be great in the Kingdom of Heaven, remember the example of Your Lord, when being asked, who should be greatest in the Kingdom of Heaven. Yea, remember it, all Ye Young, who may hereafter be call'd to become leaders of Gods people, 'ere the loftiness of Your natures are stain'd by the cross, and subdued by true self denial.

14. Yea remember wherein Ye may become exalted and set on high. It is by becoming a little Child, and thus shall a little Child become the leader of my people, and in no other way saith the Lord.

15. Ye may think that in order to rule and govern in the house of God, Ye must exercise authority and hold dominion over Your brethren and Sisters, in an arbitrary manner, else Ye will not be obey'd, and Your words regarded. But remember, they who cannot be led except by the voice of terror

are none of mine. For a little Child shall lead my people, and the voice of simplicity shall govern my House, saith Your Holy & Eternal Mother.

16. And the leaders of my people, & the guiders of my house, who lead and guide in my holy spirit and according to my holy will, must first become simple and innocent, free from all pride and arrogance, and not only so for themselves, but ministers of the same to those whom they are called to lead; else how shall my people become simple, innocent & Child like except by following the example of their leaders.

17. For if a little Child lead them, how can they fail to become Child like? And they who are not led by the spirit of a little Child are none of mine; for I will own no other spirit in Zions Children, save that which can be brought into subjection and led by the spirit of a little Child.

18. So Ye may see the views of Your Holy & Eternal Mother, in relation to the leaders of Zions Children, Ye may see that it is the mind of Your Holy and Eternal Parent, that Zions leaders become exceeding simple & Child like in order they can lead in an acceptable manner in her sight.

19. And this matter I do require to be look'd into, and regarded by all who wish to please me their Holy & Eternal Mother, as leaders in her holy Zion upon Earth. For if there are any souls who become accountable with

a weighty responsibility, they surely must be those who are call'd to lead and direct in Zion.

20. For We have often and repeatedly heard of the judgments which should follow those who obey not the counsel of their Anointed Head, and the awful sin of disobedience to Gods appointments. This is even so, but their sin is an individual sin, for which they alone must be accountable. But they who cause many to stray, and come short of fulfilling the just requirements of God, by failing to fulfill their part in precept & example, judge Ye for Yourselves of their accountability.

21. Ye read, blessed are they that turn many from the evil of their ways. But if instead of this they lead souls astray, and thro' neglect to perform their duty in their most holy calling, cause them to wander in by and forbidden paths, and stumble over offences, are not such cursed.

22. Truly they who gather not, but scatter in Mine, and cursed in my sight, but they who gather my flock, and lead them aright, are ever blessed, Yea, and with the richest treasures of Heaven will I bless them, Yea I will ever uphold and sustain them by the right hand of my Power, and lead them in the valley of Wisdom, that they may guide and direct my little ones aright.

Chapter 2nd.

Holy Wisdom teaches the necessity of simplicity & meekness to the leaders in Zion. They should be examples of Virtue & humility to their flock.

1. Again draw near unto me, Your Holy and Eternal Parent, Wisdom, and hear my sayings, and from them gather a right understanding.

2. My name is Wisdom, and I teach nothing but wisdom, fraught with innocence and true simplicity; for I am the Mother of innocence and true simplicity. They came forth from me, being born of me, & are ever with me. and they who gather of my Spirit, cannot fail to gather a portion of these two Spirits, which are lovely in my sight, and are ever my constant companions.

3. Yea, all Ye who will gather near, may learn of my simplicity, and from my sayings gather understanding. Ye who are called to lead, guide and direct, and be as rulers in the house of Your God, ought ever to strive to be the least, the most humble and abased, feeling Yourselves ever dependent upon the Love & blessing of Your brethren and Sisters, ever ready if necessity requires, to perform the most degrading acts of servitude.

4. For in so doing Ye closely imitate the example of Your blessed Lord,

Yea, and of Your blessed Mother Ann, who always strove to be the least, even a servant to all. And above all, Ye ought ever to remember & bear in mind, that Ye cannot move independent of the Love, union and blessing of the body at large, and for this Ye ought ever to strive.

5. I ask not that Ye should turn to the right or to the left to meet the feelings of any one, or ones, or to do violence to Your best judgment; but when Ye can condescend and thereby do no violence to the order of the Gospel, nor to Your own best judgment; I would ever recommend that Ye condescend: for condescension gains the union; and Ye must always remember that great condescension on the part of the members, is continually called for, in order to answer the requirements & fulfill the order of the gospel.

6. And whenever Ye as leaders have an opportunity to show Your condescension Ye ought to embrace it, Knowing that thereby Ye gain union, which will serve to support You in Your most holy calling. Ye ought at all times to govern with as little severity and austerity as possible; for in this spirit, even if Ye succeed to rule, subjection will be reluctantly rendered. But with the law of love, gentleness and unassuming simplicity, Ye may lead a nation, for this is a three fold cord not easily broken.

7. Ye ought firstly to gain the confidence of those whom Ye are called to lead

by a well ordered department, always living in humble submission to the orders and requirements of God, established for the welfare & safe going of souls.

8. There are many orders, and lines of order, established in the house of God, & many leaders to whom subjection and true submission are required, all combined constitute the body. And no one department, or lot of care-takers, can move independently of the union and communion of the body at large; nay, even the head is not independent of the union and communion of the other members of the body. Although the head may exist, while the other faculties of the body become maimed and even severed, but when the head is disordered, the whole body is thrown into confusion. But without the head no body can exist.

9. I bring this natural similitude to Your understanding, that We may take a deeper sense of Your dependence upon the body, and see how unqualified We are to move in independence, even while acting as leaders & heads of the body.

10. As I have spoken before, there are many leads, that is leading members in the body, unto whom all, more or less, are required to subject. And although the head is above all, and nothing can exist without it, Yet the head is frequently required to bow in subjection to the other leading members of the body. Yea and how often is the afflicted head consoled, and comforted by

by the other leading members of the body.

11. And can any of You, my dear Children, ever hereafter, being calld to act the part of heads and leaders of the body of Christ, be willing to exist exclusive of the Union and communion of the other leading members of the body? nay nay I trust not.

12. Then henceforth, let each leading member of the body, be they never so great or small, in their natural creation, who are willing to render subjection to the head which is the leading power of the body, become establishd in their calling, and let all subject so far as their government extends.

13. Let those who have the first in temporal things, be establishd and built up according to their trust, and let all under them subject, as it respects temporal things; and if they be found faulty, and members become tried and disaffected towards them, it becomes the duty of the head to examine and investigate the matter.

14. But wisdom forbids that any disaffected feelings on the part of the Elders, be made manifest to the members, respecting any leading member, let his calling be never so great or never so small, so long as he stands as a leader in the body, for the head is not calld to condemn and set at nought by the counsel of those who are calld to act the part of leading members in the house of God, in presence of the members at large.

15. I speak thus pointed, Knowing the mischief which may follow the like

proceedings. Ye ought ever to strive to build up and establish those who are set in order to lead in the house of God, and in so doing Ye build up and Establish Yourselves, and they become Your strong supporters; for a house divided against itself, is weak, but when all departments, are strongly combined to back and fortify each other, the building is strong & nothing can move it.

16. If Ye, as Elders, find any of the leading members of the body faulty. call them to God with the voice of love, and encircle them in the arms of Parental affection, and admonish them, Yea, and even chasten them, if Ye think proper. And if they be rightly joined to all that is before them, they will be ready to bow at Your feet & kiss the rod which has chastened them for their good.

17. But never, nay never, speak of the faults of those, who are called to bear a burden in the house of God, nor speak in the least distrustfull of Your confidence in them, before those whose duty it is to subject to them, so long as Ye consider them worthy to stand in their office of trust; for in so doing, Ye only unbridle and set loose that unruly member, to vent forth the enmity of that nature which is ever at enmity to the order of Gods appointments, which requires subjection and obedience.

18. So dearly beloved Children, Ye cannot be too wise to walk blameless

before Your God, in these respects, Ye cannot be too simple, and Child like to lead safely the people of God, for it is not a small matter, nor of little importance to lead guide and direct the house of God aright; Yet it requires the simplicity and submission of a little Child to perform it.

19. And again, respecting those who are called to lead in Zion, either as Elders Deacons or Caretakers, taking undue advantage of the power entrusted to them, is exceedingly offensive in my sight, for it shows an ungenerous, and ungovernes, and unsubdued spirit of selfishness, not willing to share equally with their brethren and sisters, not as willing that they should have as to have themselves.

20. They who take advantage of the power given them, and thereby furnish themselves with unnecessary clothing, conveniences, or curiosities to gratify a selfish and craving disposition, I call it no better than robbery in the house of God. And they who persist in these things, after hearing this my solemn and pointed word in this respect, Know Ye and be assured, the amount of the same which Ye expend in this way, for the purpose of indulging a selfish spirit which thirsteth for gain, without right, I say the same amount shall be taken from Your spiritual treasure.

21. For if Ye chose to lay up treasures for Yourselves on Earth, where moth and

and rust corrupt, and thieves break thro' and steal, how can You expect an Equal treasure in heaven? For where the treasure is there will the heart be also. And they who make a God of perishable things, either in eating drinking wearing conveniences, or curiosities, so far their treasure is in earthly and perishable things, which they never can carry with them beyond the grave; Yea treasures which are liable to take wings and vanish, and be as tho' they never had been.

23. So I would warn all to beware how they set their hearts on perishable things, and thereby fail to lay up that treasure in heaven which Ye will all need and greatly desire when Your work on earth is ended. For Ye who possess, not only Your good things in common with Your brethren and Sisters, in this life, but far more abundant, how shall Ye be made to share in common with them, in the next world.

24. The Lord hath purpos'd to stain the pride of all flesh, and bring the loftiness of man low. He hath also purpos'd to level the human family by exalting the vallies and abasing the mountains, that all may be made able to walk in the one level, smooth highway in equality. But the loftiness of that fallen nature will ever strive to break forth, and gain if possible, the supremacy, and glide a little above its fellows.

24. But this is not according to true Godliness, neither will it ever be prospered by that God who hath set his face to make all flesh equal in his presence, and exalt none and those in low humiliation and self abasement, in every word thought and way. Such shall in due time, be exalted and set on high, whereas they who delight to exalt themselves, and glide a little above their fellows, shall in due time be abased and laid low. For God is a God of justice, and all flesh is equal in his sight, and nothing which is selfish and self exalted shall ever be able to stand in his presence.

25. I have not spoken thus plainly on this subject, to debar any from possessing all that is needful, but the manner of hoarding up treasures to set the heart and affections upon, is not owned nor blessed by me Your Holy and Eternal Mother, neither is it according to the precept of Your blessed Lord, whose counsel was thus; "Take no thought for what Ye shall eat or drink, or wherewith Ye shall be clothed, but seek first the Kingdom of Heaven and its righteousness and all needful things will be added."

26. I many times think, when I look down upon Zions Children, and see the anxiety and strife to heap up treasures on Earth, O, that Your strife Vanity were in seeking the Kingdom of heaven and its riches, & Your hearts and affections set upon this? How would all other objects become dull & dim in Your sight.

27. These things I speak unto those who are calld to lead, guide & direct the sense and feelings of my people, that they may gain a right understanding & therewith guide my little ones aright; for if they see these Evils, of which I have been speaking, exist in those who are calld to be their leaders, how can they fail to gather the same spirit, and indulge it whenever an opportunity presents. And how can I endure the thoughts of this? Nay I would rather my people would bear upon the other extreme, and fast as tho it mattrd not what they eat, drank or wore, if they could only please God and find acceptance in his sight.

28. But saith Your Holy and Eternal Mother, I find not that earnest & wrestling of soul existing in Zions Children, to obtain the mercy & favor of God, which is pleasing in my sight; and I would that the rulers of my house labor to guide the sense of my people, more in this channel, to seek the mercy and approbation of God, and let this be their strife, and be the uppermost in all their thoughts, words and ways. And if this point be gaind, be assured that Your way will be prosperd and the blessing of heaven will be distilld upon You.

29. But the uproar and confusion which many times exists among Zions Children, to heap up treasures, and become rich by perishable goods

and perhaps the Kingdom of Heaven, and its riches are not in all their thoughts. This manner of going is, and ever was, and ever will be offensive in my sight, & no blessing have I reserv'd for it.

30. But the diligent in hand labor, with the heart and feelings drawn towards God, and the things of God, will ever meet the approbation of Your Holy and Eternal Parent Wisdom, who delighteth in the diligent hand which maketh Rich.

31. Souls may labor hard and accomplish much, but not in that spirit which is acceptable, or which bringeth the blessing of God upon their Labors. There is a right way of performing all things, there is a way to perform all necessary hand labor in a gift of God, equally as much as there is a way to worship God in a gift.

32. This doctrine was taught by Your blessed Mother & the first leaders of my people, and a good degree of this Spirit was gain'd by Your Mothers first born, that is to perform hand labor in a gift of God, but I hear very little about it in this day, and this sense seems to be gradually running out, for which my soul is griev'd.

33. If Creatures have no other sense of serving God, only in meeting, the service of God occupies but a small part of the time, Believers ought ever to be instructed that the service of God begins with every faithful servant of his, in the morning

of the day, and whatever they put their hands to do, Gods praise is uppermost that whatever they do, may be to his honor and glory. And is not this performing hand labor in a gift of God. Truly it is, and such render never ceasing praise and honor to God, whose glory is uppermost in all their goings.

34. Thus and thus guide Ye the sense and feelings of my people, both by precept & example, and great, Yea exceeding great shall be Your reward in Heaven. And alths' God may be calld to pass thi deep, very deep tribulation for the benefit and prosperity of souls, Yet remember and ever bear in mind that Ye are engagd in the service of those who will abundantly reward You, and know all Your sorrows, Yea, even Infinite Your holy and Eternal Mother.

35. To receive these my words, and with them receive my everlasting love & blessing, Yea, and as often as Ye read the same, with a heart desiring to please me Your Holy Mother, so often shall my blessing and strength rest upon You: for my all seeing Eye shall ever rest upon the leaders and shepherds of my flock, and with the arm of my power will I ever support them, in obedience to my requirements, which are just and reasonable.

36. My peace, my blessing and my prosperity, I leave with You, O, Ye lovely objects of my choice, Ye shepherds of my flock! Know and be as-

sured Ye are mine, and with a strong hand I will hold You, and with the gentle whisperings of my spirit will I pour consolation into Your afflicted hearts, when Ye know it not.

37. Cry often to me Your loving Mother, when in tribulation, and I will never fail to hear Your cries; often supplicate me, Your holy and Eternal Mother, that I would clothe You with wisdom, to direct and lead the people of God aright. Yea supplicate as did my Son Solomon, for wisdom in place of riches and honor, and in like manner shall it be granted You.

38. For this was but a figure of that which is ever pleasing in the sight of God, that the leaders of his Spiritual Israel should seek that wisdom which is of God, that they may lead his people aright in preference to any thing which is self-pleasing or great. And thus ends to the Shepherds, my holy & Eternal word.

Address to the Ministry.

39. Dearly Beloved and Anointed Ones: Think it not strange that I have spoken thus freely at this time, upon this subject, which feels like an important one to me, and very weighty to me your Mother, and I trust Ye will see with me, the propriety of the same.

40. I have long listen'd to the intreaties of Your ever blessed Mother Lucy, that I, Eternal Wisdom, would in my own time, and according to my own wisdom, make a communication of this kind to her needy Children on Earth. Yea thro' the intercession of this greatly belov'd one, who is ever praying & beseeching in behalf of her needy Children on Earth, have I condescended to unite unto You in this form.

41. But long have I delay'd, for this reason, Knowing it to be a critical matter to make communications of this kind. But I see as tho' I had directed it in wisdom, and now behold it correctly brought to mortal view, thro the instrumentality of one who hath hitherto prov'd true to my word. Farewell.

42. If this work should meet Your approbation, even so let it remain, do with it as You see proper, and the blessing of Your holy and Eternal Mother be with You, and prosper You in all Your goings forth.

Part 2nd.

Containing Mother Lucys instructions

Chapter 1st.

The great responsibility of Elders as Parental leaders & heads of their families, and great will be the reward of faithful watchmen, who fulfill their Holy Calling as Parents in Israel.

1. Thus saith Your ever blessed Mother Lucy, long have I desired and earnestly pray'd to my Holy and Eternal Parent Wisdom, that she would in her great mercy and wisdom, condescend to make a communication of this Kind of instruction to those who dwell upon the Earth, that they may know the mind and will of those of their Heavenly Parents who dwell in Eternity.

2. So great was the condescension of Holy and divine Wisdom, in this respect, that she not only gave her positive word, as it respects these all important points, in relation to those who were call'd to the divine and holy office of the Priesthood, but gave her full liberty, that I Your loving & anxious Mother Lucy, in my own time, should add thereunto, all that seem'd good in my sight, of necessary counsel & instruction, both as it respects those who were call'd to the order of the Priesthood or of any other order or department among the people of God.

3. And as I am endowed with sufficient power from on high to do this, which feels like a great condescension on the part of my holy & Eternal Mother, I get back the aid and assistance of mortals to accomplish this, which I know to be extremely necessary for the guidance of those who are called to be leaders in Gods holy house, not only now, but in the day which is to come.

4. For tho' mortal instruments, Yea, tho' the instrumentality of mortal clay are all things of a spiritual and divine nature brought to mortal view, & thus far are we dependent upon mortals; for being disembodied, we cannot speak to those in the body, except by a gift of God, tho' those who are appointed by the gift of God to make known his will.

5. And being thus limited to instruments who are not of the Priests office, it makes it exceeding difficult to speak freely & unembarrassed, as I would could I speak directly to them, face to face. But feeling a measure of freedom and liberty, tho' the instrumentality of one tho' whom I have permission from my holy and eternal Mother, to speak freely, all that I desire or feel it necessary, I do, with great cheerfulness and heartfelt satisfaction, communicate my feelings, even as I would could I meet them face to face.

6. Therefore draw near to me, all ye beloved and anointed leaders & watchmen over fifties, and over hundreds, in Gods holy house, even the holy lamb of

Israel, draw near I say, Ye several heads, (yet all combin'd in one head,) and listen attentively to the voice of instruction of Your loving & careful parent in the gospel.

7. Yea, a careful Parent I am, for my care and parental concern is to all souls, and in a special manner to those who are of the household of faith, & not one soul who receives faith, in the blessed gospel of Salvation, and renders a measure of obedience to the same is forgotten or lightly pass'd over by me, its watchful & careful Mother. Then judge Ye, each and every one of You, of the care & anxiety which must unavoidably exist in the bosom of Your loving Mother.

8. Now beloved Children & leaders in Gods holy House, what I would of each and every one of You, is, that Ye become workers together with me, and gather a portion of my Parental care and concern for souls, and also a portion of that Wisdom which comes from the Throne of Eternal Wisdom, to guide and direct You in all Your doings, Yea, and in all Your feelings, that Ye fail not for the lack of this holy and divine gift, to answer the end of Your calling which is most holy and important.

9. Great care and watchfulness on the part of the watchmen is required in this day of the Lord, for whose members are rising up, by the voice of God, to straighten their paths, and walk more and more according to the example of their

blessed Parents in the gospel, which was self denial in all their kinds and ways, I say, unless they who are set as Parents & leaders in Israel, practice an exceeding righteousness, how are Gods people to become righteous.

10. Verily I say unto You, except Your righteousness exceed the righteousness of those whom Ye are calld to lead, Ye can in no case, receive in the end, the reward of well done good and faithful Servants. I speak not this to terrify any one, nor to lay on grievous burdens, heavy to be borne, nay for no wise, neither am I giving counsel in matters void of experience.

11. I know by heart-aching experience, what it is to be a leader in Gods holy house; Yea, even before I had an opportunity to lay low the enmity of my proud, haughty and rebellious nature, Yea, in times when great trials and afflictions were the lot of the people of God, and their leaders were calld to drink heavily of this cup. Therefore I feel that I can speak by experience and lay on nothing unreasonable to be borne, by those who are calld to be Parents in Israel, and examples of all righteousness.

12. Ye may compare Your situation with that of Parents in a natural family, (for this is a true emblem of the family of Christ) and see how You would feel, in a natural point of view, were Ye Parents over a large family of Children, governors over a large household, which was Your own natural & selfish interest.

13. Would not all that is natural and selfish cause You to be up and doing? to look well to the goings of Your household? Could You rest quietly and see loss come by neglect, and think it a little matter, and comfort Yourself with the reflection, that they who destroy may bear the responsibility.

14. Or would You impatiently say, Of what use is it for me to trouble myself continually about others? I shall not have to suffer for their losses, only in common with the family. I ask, is this the way natural & selfish parents in nature feel? Truly says Your Mother, Ye will all answer nay. But all losses or misdemeanors in any shape, will come directly upon the shoulders of the Parents and leaders of the house or family.

15. Then if this be the case, learn Ye by that which is natural and selfish, to Know Your duty, as it respects that which is spiritual & cunning lea with that selfishness which came by the fall. Ye are not call'd to that selfishness which consists in caring only for self, actuated by contracted and selfish principles but Ye are call'd to be deeply interested as Spiritual Parents and Rulers in Gods Holy House, and to look well to those of Your own household, and to all that appertains thereunto.

16. If this Ye do, Ye may justly be consider'd faithful watchmen, having Eyes before and behind, who rest not day nor night, for where is the rest or

cessation of care and watchfulness with faithful Parents in nature over their natural offspring, and especially if there are ills and infirmities among at them.

17. Ye may conclude that it is an unbearable burden to feel this continual care, watchfulness and concern, that it is more than Your mortal or mental powers are able to endure, but ask the natural Parents who care for their tender offspring how they surmount the many difficulties, trials & hardships which unavoidably fall to their lot, in consequence of their posterity.

18. They will at once answer, the love and Parental affection, care and anxiety which exists in their bosoms for their offspring carries them beyond and stimulates them to do and suffer that which would otherwise be unsufferable.

19. So in like manner go Ye and do. Gather that Parental love and affection, care and concern, which will stimulate You to suffer, willingly and cheerfully all things, for the prosperity and welfare of those whom Ye are called to love, as Parents in the Lord.

20. Sufficient have I spoken upon this subject to give all an understanding of their duty as Parents and leaders in the house of God, they who must sooner or later render a strict account, either to their exceeding

great joy and rejoicing, or to their grief and bitter lamentation.

21. I pray to God, that there may no accounts be rendered, in the day which is to come, with sorrow and grief; but my continual and earnest prayer is, that Zion may be blessed with true and faithful leaders, who will rule in that parental spirit which cannot fail to give all souls an equal chance, even that spirit which careth for all, and all are equally precious, let their agreeables or disagreeables, be what they may; the soul alone being the object in view, to save if possible.

22. And they who think to find a life of ease and pleasure accompanied with selfish indulgences, and yet answer the end of their most holy calling as Parents and watchmen in the house of God, they will find themselves greatly mistaken. And they whose desire it is to find ease, and a life accompanied with little care and burden, even if they fail to obtain it, if they thirst for it, and their selfish disposition influences them to seek for it, What better are they?

23. But they who come forth and are willing to spend and be spent for the good of souls, and for the honor of that gospel which they are called to support, both by precept and example, and faint not in the way of well doing they will find at the end of their journey a Crown of Eternal life, which

will abundantly reward them for all their toil.

24. Yea, they will find a name in the Kingdom of bright glory, which none can obtain, save those who have sacrafis'd all, and devoted their time and talents, soul and body, to do good in the house of God, and fulfill their holy calling as priests and Parents in Israel; For Your heavenly Father rewards according to services perform'd.

25. They who go before and bear the burden and hunt receive the greatest reward. And as no soul can fulfil its duty in this most holy calling, except at the expense of all which is natural and self pleasing, and in place thereof cheerfully submit to the cross, and to a life of strict self denial, in every word thought and way, and a life accompanied with many trials and grievances, watchfulness and care on every hand, Yet great great indeed is their reward, Yea, blessings without end shall flow to the true and faithful Shepherds in Christ's fold.

26. This is all I have to say upon this subject, but many things I have to speak of, ere my soul will be at rest, as it respects the deportment of those who are call'd to be examples, and leaders in Gods holy house; for altho' Ye are call'd to be Parents and head of all, Yet ye ever ought to remember that Ye are call'd to be examples of every gospel grace and leader and guide into every heavenly virtue.

27. And now dearly beloved, whoever You are, or whoever You may hereafter be, I would that You give ear and listen attentively to my instruction; for I give it to You as freely as Ye breathe Your vital breath, Knowing that You will need it in order to answer the end of Your most holy calling; for God hath purposed a great increase in Zion, and as leaders, Ye must be found at the head of this increase, else how can We be prepared to lead on the mighty armies of Israel.

Chapter 2nd.

The leaders in Zion must be examples to their flocks of good works, of Cross-bearing & Child-like simplicity, of temperance & prudence, of subjection and union to their leads, not seeking distinction nor fanciful indulgences.

1. Now dear Children I will give You my views, in plain & simple language, unpolished by art, but plain to the understanding and easily Comprehended.

2. As I have spoken before, We ought ever to be first and foremost in every gospel grace and heavenly virtue, that We may even say as did the apostle

Be Ye followers of me or us, even as we are followers of our blessed Lord and Mother. For if Ye cannot with confidence declare Yourselves to be the way the truth and the life as Christ declared to his disciples, a safe and sure way for all souls to follow, how can Ye lead safely.

3. But Ye may say, "All good believers know the line of their duty, and if there should be found a lack in their leaders, they need not stumble over it unless they choose." But let me reason a little with You: Supposing any one were placed at the head of any particular branch of temporal business, having laborers to work under him, would it not be expected that he who was called to be foremen, should go at the head of the company, by setting them an example worthy of imitation.

4. Would the mere command from the foreman, go Ye and, do this, that and the other, while I tarry behind, be sufficient to stimulate the laborers with zeal and energy? Would it not be better to say, Come brethren let us do this and thus? Truly the word come in this place sounds much more stimulating and enlivening to the laborers than the word go.

5. I merely bring this as a comparison, that Ye fail not to comprehend the mind and will of Your Mother, which is, to be found first and foremost in every gospel grace and heavenly virtue, that lies within Your

power, labor to make them Your own as fast as possible, Ye that are call'd to be leaders in Zion, that Ye two may with propriety say, "Come and learn thou of me," that Ye be not under the necessity of teaching that which Ye have never possess'd by practical experience.

6. Ye may see that it is the mind and will of Your Mother, that those who are call'd to lead, should do it in works as well as words, by example as well as precept, which is the loudest teaching, and words without it as an idle tales.

7. When an increase is call'd for, in any one particular point, let the leaders of the people be found first and foremost in the same, and how readily will every faithful subject of the cross follow on. We will say for instance Ye, as a people, are call'd to freedom and simplicity in the worship of God; but what will all this amount to, unless Ye become partakers in it and ministers of the same.

8. The mere word to the assembly, "Go Ye and exercise in the simple gifts of God", is but reluctantly perform'd, but if Ye say, "Come let us manifest our simplicity in the gifts of God," the assembly immediately become stimulated to press forward. So in this way Ye may lead on prosperously by the word come, where Ye do but little by the word go.

9. In relation to Child-like simplicity I have something further to say. This crowns all other gifts, and without it no gift can be brought to perfection. There is no spirit nor Angel in Heaven, but that feels the need of this most excellent gift of Child-like simplicity. There are no orders of Believers so far advanced in Heaven, but what do, in reality, become Child-like sufficiently so, to play before the Lord, in the simplicity of innocent Children.

10. Yea, the noble Kings of Israel, Prophets, Patriarchs & Apostles, exercise in Child-like simplicity before the Lord their God, in likeness & imitation of their blessed Lord and Mother, their Head and Head, who are perfect Examples of every gospel grace and heavenly virtue.

11. Yea, be it known unto You, dear Children Ye cannot be too small to imitate the example of Your blessed Parents in the gospel. Therefore I would recommend that Ye lead the people into simplicity, teach it both by precept & example, and in so doing, Ye will not only please & greatly comfort Your heavenly Parents, but Ye will greatly please that God, who form'd all souls innocent and Child like in the beginning, and wills that they all return unto him in the same spirit.

12. Your heavenly Parents look down, and many times behold the simplicity of those who are call'd to be the first leaders in Zion upon Earth, even the

head of all other heads, and would that their example, in this respect, was more closely imitated.

13. For when Zions children cease to be simple & child like, they cease to please that God who greatly delights in the simplicity of little children, and when Zions children cease to savor their offerings with child like simplicity, they are no longer acceptable to that God, who is the author and finisher of his Christ his Anointed, of child like innocency and simplicity.

14. Remember this, and neglect not to render your offerings, sweet & savory by becoming simple and child like in your devotions. Superstition & bondage in the worship of God is an offence: pride and carnality is an abomination. But they who make their offerings in freedom and child like simplicity, they never fail to please God, and receive a due reward at his hand.

15. Thus far have I spoken with the intent to encourage simplicity in both Priests and People, and this is all I have to say upon this subject. Concerning other matters, I shall continue to speak my faith and feelings, as far as time and circumstances will permit. I shall next proceed to speak upon a matter which feels like a weighty one to me, and that is in regard to temperance.

16. Temperance is justly rank'd among the heavenly graces, and without it, no soul can please God and find acceptance in his sight; therefore it

becomes exceedingly necessary that the leaders in Zion, should come in possession of this heavenly gift; that they may lead, guide, and direct the sense of the people, both by precept and example in this respect.

17. Ye are called, as a people to be temperate in all things, and use nothing to excess, neither in Eating, drinking nor wearing, to use economy in relation to every blessing of God, considering that the same hand which gives, has at all times, the power to take away.

18. Ye ought always to use the blessings of God temperately, even when blessed with a plenty. And I would that the leaders in Zion look well to this, that they encourage nothing like extravagance, either in Eating, drinking or wearing, or in any other respect; but be Ye temperate, and in so doing, Ye will be examples of righteousness in this respect.

19. Never allow Yourselves to show great anxiety about what Ye shall eat, drink or wear, lest Ye encourage this spirit in those whom Ye are called to lead, but as far as Ye have a duty to do in this respect, do it as doing Your duty in Your most holy calling, and not in a spirit excited by Your own personal and selfish feelings. For this may give occasion to those who wish to indulge in the same spirit, and perhaps to speak in the following manner.

20. My Elder or Elders have their likes and their dislikes, both as it re-

spects food and raiments and many other things, and are not straightened to indulge in them, and are not my likes and dislikes as real to me as theirs are to them? Why have I not as good a right to be suited in my turn.

21. I Your Mother do not speak this to justify such a spirit, nor to condemn an Elder for giving counsel according to his best judgment, but it is because I wish You to be consciencious, wise and prudent in all Your doings, that You give the adversary of souls no just cause to speak reproachfully of You, as examples and leaders in Gods holy house.

22. So in this manner I would like to have the leaders in each family strive to shun all appearances of Evil, in every respect, and not only this, but labor to know what will bear the resemblance of Evil, and what will not. And Ye that have a limited understanding of the requirements of the gospel, and also of the rules, regulations and customs of those who are forward of You, seek to gain an understanding, as far as the holy Anointed, Your Ministry think it proper.

23. Yea, in their Union seek Ye, that Ye may be enabled to lead in the same path, that those have who have gone before You, that Ye may be one, with them bearing the same image, in all Your goings forth, of those forward of You. And the only way to preserve oneness, is to follow closely those who are before You.

24. Always keep a close joining to those before You, and teach the same to those whom Ye are called to lead, and whatever Ye would that Your followers should gain and practice, gain Ye and practice the same.

25. If Ye desire the unruly tongue to be bridled, and its noisy clamor to cease, and in place thereof, the new tongue, uttering forth soft and comly words, practice Ye this, whenever Ye go, speak low and soft, having Your words well seasoned, with love and gentleness, and Ye will be able to minister the same spirit wherever Ye go. But Ye must never avoid adding fuel to an enraged spirit. If Ye add anything, let it be something calculated to quell it.

26. Ye ought always to avoid meddling with any one while Ye Yourselves are under a spirit of excitement; for Ye are not in a situation to balance either in favor or against one side or the other of the question; for the Lord requireth a just balance. Never judge rashly, nor before Ye have heard, (void of prejudice) both sides of the story, for excitement often carries matters beyond the precise truth.

27. When any one opens to You a matter of trial or grievance against any one or ones, Ye ought never to become so excited, but that Ye can call the accused one and give them as fair a chance to defend themselves,

and tell the why and the wherefore, as Ye do the accuser, and then labor to reconcile the parties, like as loving parents, who wish nothing but quietness and peace to exist among their beloved offspring.

28. Ye cannot imagine how much Ye can do towards governing with the spirit of Parental love, which Knows no partiality; I say, Ye cannot imagine the good effects of this until Ye have prov'd it.

29. Ye ought always to avoid the spirit of partiality, altho Ye may have Your likes and Your dislikes. But Ye ought to remember that Ye are call'd to stand as emblems of that Parentage which Knows no partiality in their feelings, all souls being equally precious in their sight.

30. Ye may love some better for their works sake, and consider them more promising in the way of God, but the moment Ye set them apart and place Your affections upon them, and make them objects of Your peculiar care Ye open a wide door for evil to enter. So I would counsel all deal[illegible] with souls to shun and avoid every appearance of this Kind; for it not only stirs up the enmity and envy of those who are not consider'd the objects of Your peculiar affection, but is liable to have a bad effect upon those who become the objects of Your special favor.

31. For I have look'd the matter over, and have never seen any good com[illegible]

of this manner of dealing with souls, but the reverse. I have beheld much loss, and seldom ever knew any of this class to prosper, who have been in the habit of receiving special notice from their leaders, and knew that they stood a little higher in their estimation, and their word would go a little further. This is dangerous knowledge to impart to individuals, and in a special manner to the young and vain mind; for it has a tendency to raise them above that mortification which they need for their protection.

33. And when the reverse of this comes, (for the wheel of Gods providence turns with every soul) I say when the reverse of this notice justly falls to their lot, to try them in every point, if they manage to keep their privilege among st the people of God, they seldom fail to suffer great mortification and tribulation, which comes in consequence of their being deprived of that mortification in due season, which they really needed for their protection and humility of spirit.

33. So according to the maxim, one extreme will some or later follow another. And for this reason, I would recommend an even hand, void of extremes, either way, except to discourage evil deeds, Even holding souls equal, as to any peculiar notice of their Elders.

Chapter 3ra.

Impartiality required. No idols admitted in the house of God: All must move to support the harmony of the body: All lots of care must be supported in their order: Deacons must lead in temporal things, and be closely united to their Elders.

1. When Ye see those whom You deem promising, calculated by their faithfulness, to make useful members, or pillars in the house of God, I am willing You should make them objects of Your peculiar care, sufficiently so to see that they have plenty of mortification to bring their spirits into subjection to the orders of the gospel.

2. Ye may frequently chasten them, for their good, when Ye can find a just occasion, and screen them from no hardships, or task which is common for their equals, if their health will in any wise permit. And so be Ye exceeding jealous over them for their good, and Ye will find them far better subjects to advance, than them whom You suffer to prove as Idols in the House of God.

3. Ye must beware that Ye harbor no idols in the house of God, for

God hath purposed to remove all idols, that he alone may receive praise and be worshiped by the works of his hands. If We idolize any on account of their abilities or faculties, wit or agreeable deportment, or even because of their faithfulness, We are liable to be deprived of them in some way or other, for idolatry is a sin in the sight of God, and seldom goes unpunished among his people.

4. Great wisdom on the part of Elders is required, on the part of in order to lead gently and harmoniously, large organized families in Christ; for there are many ways to look, and many things to consider, in order to support every wheel within a wheel, and Keep them all turning in their proper places. This is not a trifling matter, for there are many wheels to support, in order to have the machinery move in union and harmony. And when one wheel ceases to move in its proper order, and fulfill its proper station, all others are more or less affected by it.

5. And this is the work of the Elders, to see that the machine is Kept in order, each wheel turning in its proper place & order fulfilling its respective duties. The Elders are the great and governing wheel, by which all others are Kept in motion. Now with what propriety could this great governing wheel, rise up and say, "My power is sufficient

to carry on the whole machinery." And so suffer, or cause the lesser wheels to exist, but to remain inactive, or now and then, when occasion requires suffer them to move? This would soon throw the wheels into confusion.

6. Now dear children, the will of your mother is, that every wheel turn within a wheel, and fulfill its proper office. What I mean by this, is, to build up every one in his proper place. Let the Elders move in their proper places, as parents and governors of the house to keep it, and to cause all things to move harmoniously and prosperously therein.

7. Let the Deacons and Deaconesses be established in their several lots of care, and let this wheel move in its proper order, and punctually fulfill the duties of its office, which is to govern all things of a temporal nature, with the counsel of, and instruction of their Elders.

8. And there are the caretakers of the work or foremen in business, another wheel within a wheel. Let this wheel move in its proper place. And there are many wheels, some little wheels, but all necessary in their places, and need to be oiled and kept going, in order to make all things complete, and to move in harmony, one thing with another.

9. All wheels, as parts of the machine or members of the body, have a right to go to the Elders or governing wheel, with their trials, or for

for counsel, but for members to feel, as tho' they must receive direct counsel from their Elders concerning temporal matters, or concerning their daily hand labor, is not causing a wheel to move within a wheel.

10. It is the will of Your Mother, that the Deacons, & Deaconesses, govern in all matters of a temporal nature. And if they lack discretion, let them apply to their Elders for counsel. Or if Ye see that they lack judgment, counsel them, but let them be the ones, to deal with the members, respecting temporal things.

11. But if members have trials to open concerning their Deacons or Deaconesses, Ye ought never to side against them in presence of the members, nor release them from the burden which the Deacons have put upon them; but Ye may satisfy them the best way You can, and take a suitable opportunity to counsel those against whom the trial is alledg'd, but let them be the ones to deal with the individual concerning the arrangements Ye may think proper to make.

12. Ye may watch all departments as closely as Ye think proper, but never take away nor limit their power so long as Ye consider them worthy to stand in their lot of care.

13. Ye would think it a grievous crime for individuals to feel as tho'

no counsel was binding upon them, except what came directly from the Ministry. Then consider Ye how it must feel to temporal managers to have members feel as tho' they could receive nothing but what came directly from the Elders.

14. May, dear Children, this is not the way in regularly organis'd families. It may do for small families when the Elders have the principle part of the burden to bear. But in large families let it be otherwise, let the care takers of the business apply to the Deacons and Deaconesses, and let Deacons and Deaconesses apply to the Elders, and let the Elders apply to the Ministry. But this running by the line of order, which was establish'd in the beginning is not and never will be own'd [illegible], and bless'd by Your Mother.

15. Yet I do require subjection in every branch & department to the general head, but to have all matters of a temporal nature center there to be decided is more than ought ever to be borne by Elders. It is sufficient for the heads of each department to center there for counsel; I mean for a general rule; circumstances may alter cases.

16. But what I want says Your Mother, is, that all render subjection in their proper places, for they who are not willing to subject to their care takers, in temporal things, are equally as much out of union, according

to their crime, as tho' they rebelled against their Elders, and if suffered to go on in this spirit they will soon be found in rebellion against their Elders.

17. When members are by infirmity, placed under the care of the physicians, they are required to render subjection. Disobedience to them is disobedience to the order of the gospel, equally as much as disobedience to the Elders, unless the Elders find that the requirement is unreasonable; then let the physicians be counselled, as the Elders may think proper. But let subjection on the part of the Patient be required, as far as is consistent, that every one may become established, in that order and subjection, which the gospel requires to be rendered by members, according to their lot and calling.

18. But in all cases, labor to be wise, and do as Ye would be done by were Ye in the place of those with whom You are dealing. Treat each and every one, according to their lot and care, with that respect that Ye would wish to be treated were Ye in their places; for Ye know not how soon the wheel of Providence may Change Your lot and calling.

19. Therefore I would recommend that Ye treat all with that respect with which Ye would wish to be treated were Ye to change places with

them. Always remember that whatever measure ye mete, will sooner or later be measured to you, heaped up & running over. If ye measure out love and respect and build up, each and every one in their proper order and place, they will most assuredly return the same, heaped up and running over.

20. I feel a special impression to speak in relation to those who are called to bear temporal burdens, that they may become strongly joined to their Elders in all things. If time and opportunity permit, I shall give my special word to them. I want a strong union to exist between Elders & Deacons; for unless this be the case, evils and disorders will creep in, and the foundation of the family become weakened thereby.

21. But Elders have a duty to do, in order to create and support this strong band of union. If ye place more confidence in other members, and impart your counsel to them, perhaps in direct opposition to the standing Deacons or deaconesses, and they perchance hear of this, how must they stand affected? If their integrity to the order of the gospel forbids them to give vent to their feelings, they must feel a deficiency of your union and confidence.

22. It would agree with the feelings of your mother, that ye always counsel with them who have temporal care, and decide upon points of a temporal nature, before your judgment is made known to the members. It is a grief to my

my spirit to hear common members talk of the difficulties & various opinions which exist between Elders and Deacons; and perhaps, those who are quite Young will express their feelings somewhat in this way.)

23. The Deacons (or Deaconesses, mentioning their names, want me to do so and so; but the Elders dont feel any union with it," or perhaps the other way;" The Elders want me to do so and so, but the Deacons want me to do so and so, and I hardly know how it will go, but I hope it will be so, for I had rather do that.

24. How often says Your mother, have I wept in bitter anguish, when I have heard these things, and cried O, my God! from whence cometh these things, Did Father Joseph and Mother Lucy, establish in the beginning, this manner of going? If not whence cometh these Evils? They must have crept in unawares; for I solemnly protest unto You, it was not so in the beginning; neither was it so, when Your mother departed this life, neither has it been handed down by Your present Ministry.

25. Therefore let it be done away, as the offspring of the seed of disorder and confusion; for I own it not neither does Your loving Father Joseph own it. Therefore You may rely upon it, it is not own'd by those who are before us. Let not those who are call'd to be Elders, betray in the least, their disaffected

feelings toward those in temporal care. Betray not their infirmities, their lack of judgment, but conceal it, if possible; counsel with them in love impart to him judgment respecting temporal things.

26. We ought ever to consider them in their calling, and support them under their many trials and difficulties, hardships and toils, for they who are faithful to discharge their duty in these respects, will find many difficulties to pass thro', and many hardships to endure, which are many times unknown to mortals, but never escapes that all seeing eye which never sleeps

27. I have not spoken thus plainly upon this matter, with the intent to accuse any one of Error, for altho an error hath evidently crept in, Yet nothing hath been done designedly; therefore I harbor nothing against any one, but I do require an increase in this respect thro' out the Societies of believers; not that all are equally lacking, but this my word of counsel will do no harm, even to the most perfect.

28. Many things I might say, Yea, if I should say all which circumstances many times brings to my mind, which might be spoken to profit, it would swell this book to an extensive size, but I have spoken sufficient with what other instruction We have had from time to

time, together with the instructions of Your visible Head, if obey'd, to lead You faultless before the throne of Your heavenly Father.

29. I have not particularis'd upon every point, but I have mention'd a few heads of matters, and by these Ye may clearly see, if Ye will, the line of Your duty in every point.

30. If these sayings of Your Holy & Eternal Mother, together with the counsel of Your loving and anxious Mother Lucy, be carefully observ'd & obey'd, greatly will it add to the comfort and peace of all Your heavenly Parents in Christ, whose names I am requested to place at the close of this my word, which Ye may call the Second part of the Book of Your holy and Eternal Mothers word.

Names of Your Heavenly Parents.

Christ Jesus the Savior, Your heavenly & spiritual Father, Blessed Mother Ann Your spiritual Mother in Christ; Your loving and affectionate Father William, Father James Father Joseph, and Your loving and affectionate Mother Lucy.

These are the names I am permitted to place at the end of

this communication, that Ye may know that I am not alone in my feelings respecting these things, altho' this my earnest intercession there were given.

Dearly Beloved Ministry and fellow sufferers with me Your loving Mother, and also with all Your heavenly Parents in the support of the blessed gospel of Salvation.

I submit this whole matter to You, to deal with it according as Your best judgment may dictate. If You feel to add thereto, or to diminish therefrom, Ye have full liberty to do it; but if You feel to add Your faith & confidence in the same, and its agreement with Your faith & understanding of the requirements of the gospel, together with Your names, greatly will it add to its force: for whatever Ye sanction, shall ever stand a binding in the day which is to come. Whatever Ye seal with Your names, shall ever remain a holy and durable work, never to be blotted out; Amen.

My work is finished, and my soul is joyful at beholding the same carefully inscribed by mortal hand, which hand I bless, and may it ever be blessed. Farewell. From Your loving Mother Lucy. To the beloved Ministry at Wisdoms Valley.

We the presiding Ministry of the Church of God, established at Holy Mount & Wisdoms Valley, having receiv'd & examin'd the foregoing inspired communications from Holy Mother Wisdom and our beloved Mother Lucy; do verily esteem them, as an additional evidence of the condescending mercy and goodness of God to his chosen people, and as containing very valuable, wise and highly important instructions, and if properly attended to, we believe they will be very usefull, especially to Elders of families, and watchmen upon the walls of Zion; thro'out all her habitations upon Earth, and as such, we can freely recommend them to all in spiritual care, in every family where the order of the gospel is established in our land; and we desire all to receive them with our Rina love and blessing.

Confirm'd & seal'd with our names at Holy Mount on 31st day of August, in the Year of our Lord 1844.

Ruth Landon
Asenath Clark.

Ebenezer Bishop.
Rufus Bishop.

SHAKER COLLECTION

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